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Tholsel and Langton's old house, now known as the Butter-slip, in the back ground; but the representation of the Cross is manifestly incorrect as regards the base, which is depicted with a flight of upwards of a dozen steps, whilst Motraye tells us there were but six, and Dr. Ledwich says only five. However, the other drawing of Mr. Robertson's (which was copied, I understand, from a painting in the possession of the late Mr. Purcell Mulhallen, of High-street) is by far the most beautiful and interesting of the three, being evidently faithful in the delineation, and not alone exhibiting the general effect of the monument itself, but also supplying a curious glimpse of the quaint old houses of the High-street as they appeared before the removal of the Cross, and some of them as they stood within my own recollection, preserving in detail the surrounding high-peaked gables, projecting penthouses, and picturesque bay windows which characterised the ancient urban architecture of Kilkenny. This interesting picture has lately been lithographed and given to the public by James G. Robertson, Esq., to whom the Society is indebted for permission to use the stone from which the graphic illustration accompanying this paper has been printed.

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## ON AN ANCIENT CEMETERY AT BALLYMACUS, COUNTY OF CORK.

BY JOHN WINDELE, ESQ.

A controversy respecting the antiquity of supposed Milesian graves at Glenaish, near Cahircorree, in Kerry, originating in a communication from the Rev. John Casey to one of the Tralee papers, and brought before the Kilkenny Archaeological Society by the Rev. Dr. Rowan, has, by reminding me of a discovery of similar ancient interments made by the late Mr. A. Abell and myself, at Ballymacus, induced a wish to place the particulars on record, accompanied by such facts and observations as may assist in elucidating the question at issue.

Ballymacus lies on the sea shore, between the estuary of Oyster-haven and Kinsale harbour, and within view of the Sovereign's Islands. No tradition exists at present referable to the place; but its sepulchral character is preserved in the name of *Park na Killia*, the field of the graves, forming part of the townland. Neither is there any vestige or memory of any church or Christian cemetery. The field has been long used under tillage, and the discovery of the graves was merely accidental. We caused *five* of them to be opened; they were all formed alike, and contained similar remains. They were constructed of flag-stones set edge-ways forming the sides and ends of oblong

*kists*, varying in length from 5 to  $5\frac{1}{2}$  feet, in breadth about 2 feet, and in depth between 12 and 18 inches. From these proportions we were induced to conjecture that they were either the graves of females, or of youths not grown up to manhood, or that the persons interred had not been laid out at full length. Certainly they belonged not to any of those gigantic children of Anak, said by the romancists to have formed the primæval population of our island; nor to those stalwart Fenii of whom Ossian sung and tradition delights to tell. On examining them, seriatim, few remains of mortality could be found, the larger portions of the skeleton having perished under the operation of time and moisture. Fragments of skulls and jaw-bones with teeth quite sound, and portions of the bones of the lower extremities, so brittle as to be easily reduced almost to powder where only a slight pressure was applied, were all that had survived the waste and injuries of many centuries. None of the bones appeared to have been subjected to the action of fire, or undergone cremation. We made close search for implements or utensils, weapons, beads of amber or glass, shells, trinkets, charcoal, &c., known to have been frequently interred with the body in ancient times; but were unable to find anything of this description. The flag-stones were also examined, with a similar result, for any traces of inscriptions. Nothing remained to tell the story of the tenants of those long-forgotten graves. The whole had been covered over with rude flag-stones, and they lay from north-west to south-east.

I have from time to time seen, in other places, remains of similar sepulture, which may be denominated field burial, as at Oughtehery, in the parish of Aghina, west of Cork, adjoining an ancient circular Pagan *kiel* or cemetery. Their upper outlines approach very near the surface of the soil. These (several in number) I did not myself examine; but the tenant to the farm, who accompanied and pointed them out to me, stated that he had himself opened many of them some years before, and finding nothing but skulls and bones he closed them up again. In like manner at Cahirachladdig, in the same parish, seven or eight oblong kists were found some time since by a cottier tenant in his cabbage garden, but finding human remains he quickly covered them in, lest his family should take a dislike to the place. He also assured me that he saw no relic of any kind in any of the graves. Again at Knockagroogeen, on the road between Dingle and Smerwick, in the county of Kerry, I was shown, in 1848, several stone graves, some of which had been cut through in constructing a new road. Here also bones were found. But graves of this description are not always devoid of extraneous articles. In the *Proceedings of the Royal Irish Academy*, vol. ii. p. 186, we have a record of a cemetery near Bray, containing several similar graves; in these, however, the bones crumbled away, although the teeth remained unaffected by the exposure. With these remains were found some Roman coins. In the *Archæologia* also (vol. ii. 632-33) a discovery

of a field of graves is described, in some of which, besides skeletons, urns and rings were found. These graves were situate near Mullingar, and had been opened in 1748.

In the absence of other evidence, we can only assume, on conjecture, founded upon the nature of the sites the contents of some and general analogy, that this form of sepulture was purely Pagan and of very high antiquity, and that, generally speaking, they were the graves of the middle and humble classes, whilst the monolith, the cromleac, the carn, and the barrow marked the graves of the noble and distinguished. I can hardly subscribe to the opinion that such graves indicate a battle-field. They are too carefully and systematically formed, and too few, even where most numerous, to appertain to such sites. Judging from the absence of cremation in the Ballymacus graves, we should incline to assign to them a more remote date than those discovered at Mullingar, inasmuch as it is the received opinion of antiquaries, that simple inhumation, or burial of the body, was the original and earliest, as it was the most natural, form of sepulture, and preceded the practice of burning by many ages. The latter usage was not known to the Hebrews, Persians, or Egyptians, nor to the Carthaginians (notwithstanding that Virgil, by an anachronism, consumes the body of Dido on the pyre), until the time of Darius. Although burning was known to the Greeks at the time of the Trojan war, Pliny and Cicero expressly affirm, and the same may be inferred from Plutarch, that it was only introduced at Rome at a later period—probably not until the time of Sylla; but it went early out of fashion, and was superseded by inhumation burial in the 4th century.

The use of the funereal pyre prevailed in Britain many ages previous to the Roman invasion. The Gauls practised cremation in Cæsar's time. According to Olaus Wormius, inhumation and burning, as each obtained, marked a distinct period in the history of Scandinavia. We have sufficient evidence, however, in Ireland, from the examination of our tumuli, &c., that after the latter mode of interment had been introduced here, both kinds of burial were practised coevally. We have a very interesting instance of this in the exploration of the carn at Cloghmanty, in September, 1851, by the Rev. Messrs. Mease and Graves, with Mr. Prim. The carn, the leacht, the dumha, or mound, continued still to mark the external form of the monument, no matter what the mode of disposal of the body may have been. Some of our historians allege, that cremation had been abolished in Ireland by the monarch Eochaidh, some centuries before the Christian era, but I suspect this requires confirmation. The opinion which has also been advanced, that the practice, when adopted, was confined to the opulent and the distinguished, may have been better founded.

But a new test has been applied by Dr. Rowan, for the ascertainment of the age of ancient sepulchres, in the communication made by him to this Society at its last sitting, adopting which we should greatly

reduce the antiquity of many ancient monuments and their contents, hitherto regarded as belonging to very primitive periods. Unless, according to this gentleman's opinion, human remains, on exposure to the air, decompose and rapidly vanish, leaving not a wreck behind, they lose the character of any remote age: inasmuch as he declares his belief, that there is no recorded case of "dust unreturned to dust" for 2250 years; whilst the general evidence, he says, goes to contradict its possibility. Standing upon this conviction, he rejects the presumed age of the Glenaish graves of the Milesian invaders, and sustains the conclusion he has formed by the following facts and arguments:—

"In the Etruscan tombs," he tells us, "which are continually discovered in Italy, I believe the invariable effect of the admission of air is, that the remains found in them literally *vanish* from sight in a few moments, under the eye of the beholder. I myself can testify, that . . . being present at the opening of a tomb in the catacombs of that city [Rome], in a very few moments after the slab was removed, by which the air had been excluded for *at least* fifteen centuries, the remains enclosed, which at first presented the seemingly solid structure of a human skeleton, *disappeared*, and it was only by holding our tapers close to the floor that we could discern an outline of a human form traced out by a substance somewhat resembling cheese mould. . . . Now if the process of decomposition was thus complete in the dry air and pizzuolano soil of Rome, and in the case of bodies buried *within* the Christian era, when we weigh the probabilities of bones remaining unpulverized in our moist climate and soil for a much longer period, I fear the conclusion will be against your (i.e., the Rev. Mr. Casey's) conjecture." This rule, applied to the remains found in Irish graves, must at once comparatively modernize them wherever they resist the admission of air. We should be prepared at once to review all that has been delivered to us in connexion with ancient sepulture by British and Irish archaeologists, and, examining them by such a test, reject many conclusions, inferences and speculations which our good easy explorers of Celtic, Roman, Saxon, and Scandinavian barrows and monuments had with too unreflecting a facility enunciated. Such delvers and dreamers as the Bethams, the Roche Smiths, the Wrights, the Akermans, Lukises, Worsaaes, &c., who, we had imagined, had done service by the revelations which their researches had enabled them to make, would find that they had laboured under a species of hallucination, and had delved in ignorance of the true principles which should have guided them. Their speculations must be treated as myths, and as deserving of all repudiation.

But before adopting such extreme conclusions, it is necessary that Dr. Rowan's reasoning should be well and carefully weighed. For myself, from all the consideration which I have been able to give the subject, I am of opinion that he has too hastily generalized upon, and attached an undue importance to, partial and insufficient facts, which

should really be treated as merely exceptional. Had he carefully read Mrs. Gray's "Sepulchres of Etruria," he would have found that what he calls, "the invariable effect," must dwindle down, in Etruria at least, to a solitary instance, whilst, on the other hand, he would, at pages 85, 117, 304, 333, 336, find so many cases the other way, where no sudden decomposition had occurred, that he would see reason to hesitate before propounding any such canon as he has advanced. Indeed, Mrs. Gray has supplied him with cases of mouldering relics nearer home and of far more recent date, which, according to his view of the matter, would still further reduce the age at which bones could be preserved, if there was any validity in the test he had adopted. One of these was the case of a Staffordshire rector, buried only *three* centuries, whose remains, on the opening of his vault some years since, crumbled into dust. The other was that of a bishop, who died in 1400, and was buried in Dunblane cathedral. Dr. Rowan, for his argument, should not have gone behind these "modern instances." He might have held, that if a Scotch bishop's remains, buried only four hundred years, crumbled away on exposure, how could those of an invading Milesian, slain four hundred years B.C., escape a similar fate?—they should have been reduced to an impalpable dust at, or about, the Christian era. I do not at all deny, that human remains will, under certain circumstances, totally decompose, not only in dry but also in moist climates. Such, Layard states, has occurred under his own eye at Nineveh. Rich mentions a like occurrence at Ardel, in Koordistan, and Wilson, in his "Archæology of Scotland," speaks of several instances of the same kind in that country, but I do strenuously deny that it is an "invariable" rule in any soil or climate; on the contrary, I am convinced that the rule is the very reverse; and I am sure that when Dr. Rowan will have more deliberately considered the subject, his sterling good sense will induce him to abandon his strange paradox. I find, on rather a hurried examination of instances, an overwhelming predominance of discoveries in every latitude, in favour of the durability of osseous remains after exposure, and from a mass of cases shall submit a few for his and the Society's consideration.

Belzoni found in the pyramid of Chephren, in the great sarcophagus, the bones of a bull. A correspondent of Mrs. Gray (p. 341) mentioned, that in an ancient tomb opened in the plain of Athens, was found a quantity of ashes and bones mixed. In 1806, M. Fauvel discovered in the tomb of a priestess of Minerva, in the Via Sacra, near Mount Piecile (Greece), a skeleton with several characteristic articles accompanying.—*Archæol. Library*, pp. 214-19.

In the Sardinian Nuragi, whose age is supposed to be between 3000 and 4000 years, human remains are occasionally found: also, in the Sepulturas, which are considered quite as ancient as the Nuragi, similar vestiges have been disinterred.—Madden's *Shrines and Sepulchres*, vol. i. pp. 233-41.

In Pompeii, the evidences against Dr. Rowan's theory, if they do not extend to his full limit of 2250 years, yet may be regarded as of a reputable antiquity. They are very numerous, but I shall content myself with referring to the discovery of the soldier whose skeleton was found at his post, still grasping a lance; and to another Pompeian, who, according to Gell, "apparently for the sake of sixty coins, a small plate, and a saucepan of silver, had remained in his house till the street was already half filled with volcanic matter." His skeleton was found as if in the act of escaping from his window. Two others were discovered in the same street.—*Library of Entertaining Knowledge, Pompeii*, p. 209.

In the north of Europe, in the British Islands, and especially in Ireland, the instances of undecomposed remains of great antiquity are of course most numerous. Worsaae, in his "Primeval Antiquities of Denmark," tells us that in examining such cromleacs as have remained undisturbed in that country, they are always found to contain the skeletons of one or more bodies. See pp. 84, 85, 89.

In the volumes of the *Archæologia*, and the Journals of the British Archæological Association and Institute, ample evidence will be found of the discoveries of skeletons, whole or in part, which, although entombed in Celtic, Roman, and Saxon barrows, and other graves, resist the atmosphere on exposure. In many instances they may become very brittle, but never pulverize. I would particularly refer, amongst these notices, to the researches of Mr. Lukis in ancient sepulchres in the Channel Islands.

In Ireland, the discoveries are particularly opposed to Dr. Rowan's views. In the kistvaen opened in the Phœnix Park some years since, two skeletons were found buried in a sitting posture, also portions of urns, and a quantity of marine shells, all, judging by analogical rules, of extreme antiquity. At Tullydruid, near Dunganon, a kist was found within a tumulus containing a skeleton also in a sitting posture, and at the knees an urn.

In a rath at Drumbuoy, county of Derry, a kist was opened containing a skeleton, and with it the teeth of the fossil elk. In another rath, that of Rathmoyle, county of Kilkenny, examined in 1851, by the Rev. James Graves, enormous quantities of human bones were found, indicating a Pagan cemetery. The lie of these remains was from east to west.

Another discovery, important in its bearing upon the question at issue, was made in the same year by the same gentleman, accompanied by Messrs. Prim and Mease. This was in the carn of Cloghmanty, county of Kilkenny, in which two adult human skeletons were found in the kist enclosed within this carn. I could find no evidence of the decomposition of these skeletons in the very interesting account of the opening of this monument, given at the meeting of the Kilkenny Archæological Association.

Again, in a cavern near Castlemartyr, county of Cork, a skeleton

was found in 1805, partly covered with thin plates of stamped or embossed gold, connected by bits of wire : "The bones of the skeleton," says Mr. Crofton Croker, in his *Researches in the South of Ireland*, p. 253, "were eagerly sought for by the superstitious peasantry, as those of St. Coleman, and carried away for charms."

In many of our ancient cromleacs, which are at once altars and tombs, bones have been found. See a very curious paper upon this subject, by Mr. John Bell, in the *Newry Magazine*, vol. ii. p. 234. Mr. Bell states, in reference to one of these discoveries, that in drawing a tooth from an under jaw, belonging to remains found in a cairn at Knocknanin, in the county of Monaghan, it was found red at the extremity of the fang.

Wright's "Louthiana," Rowlands' "Mona Antiqua," and Wilson's "Archæology of Scotland," abound with information on this subject, very much at variance with Dr. Rowan's "invariable" experience. I shall, however, close these collected instances by reminding the Society that in a great majority of the Round Towers, whose basements have been explored, human remains have been disinterred, which, in every instance, survived their exposure to the air after their long burial for many centuries. I have been myself at the exploration of five of these structures, and have in my possession at present, in as good condition as they were several years since when taken up, portions of several skeletons, found in the towers at Ardmore and Cloyne. Now, whether these buildings be Pagan or Christian in their origin—and I (and so, I am happy to perceive, does Dr. Rowan) believe they were the former—the antiquity of the remains found in them, and still retaining their tenacity, must be regarded as, in any case, of a remote period, and cannot be disputed. Their condition, certainly, will not support Dr. Rowan's position.

I presume that partial cremation has no preservative effect on animal remains, and yet nothing is more frequent than the discovery, in urns, of bones which had been partially burned. I have read of no instance in which bones of this description have crumbled away, and do not, therefore, think it necessary to dwell at any further length on this portion of the subject. Before quitting it, however, I would submit that from the facts which I have gleaned (and which I merely offer as an addition, perhaps not required, to a mass of most satisfactory and conclusive evidence, contributed by Mr. Cooke of Parsonstown, in a letter lately published by him in the *Tralee Chronicle*) I think it is indisputable, that the durability and integrity of animal bones do not depend on the dryness or humidity of *climate*; that they will be preserved or perish according to laws, which depend not upon latitude or longitude, or on the lapse of ages; and that their condition would be an unsafe test of their antiquity. What these operating laws or causes may be, are questions more for the physiologist than the antiquary. It may, however, be safely assumed that the exclusion of water is a principal requisite, and also that the skeletons of aged

persons, from the greater proportions of earthy matter, must be more calculated to resist decomposition than those of the more youthful.

Why, in one tomb of equal antiquity with another, the climate being the same, the remains will pulverize or become brittle, and in the other be unaffected under the action of the same disturbing causes, I am not prepared to discuss, nor can others more competent to the task, without a greater amount of specific information as to particular circumstances, details, and peculiarities, than we generally possess in regard to the opening of ancient tombs. Dryness, no doubt, as I have said, is the grand essential. We have Shakespeare's authority that "your water is a sore consumer." Kists overlaid with great tabular slabs and vast mounds of earth or stones, or humble graves protected by flags and stiff tenacious clay impervious to moisture, may, doubtless, thus secure the permanency of their contents. Some special sites also may possess antiseptic properties, such as the vaults of St. Michan, Dublin, and, to a certain extent, those of the church of St. Mary Shandon, Cork, in which the body of the Rev. Mr. M'Daniel, after many years' interment, was found in perfect preservation, although the coffin had mouldered away.

An interesting chapter in Irish archaeology, on sepulture, has yet to be written. Dr. Madden, in his very curious and interesting work on "Shrines and Sepulchres," has collected together a good deal of information on the subject; but he has left much yet to be done. Few of our Pagan burial-places have hitherto been explored, and those that have, even imperfect as the examination of some of them has been, have shown how much they might reveal of the past condition, habits, and civilization of the primeval population of Ireland. We have yet to form a systematic arrangement, and, if possible, a chronological classification of our tumuli. For this purpose our ancient literature possesses much material in aid. The extracts given by Dr. Petrie from the "Leabhar-na-h Uidhre," the "Dinnsenchus," "Book of Lecan," &c., afford evidence of the value of their contents for this object, and throw much light on the sepulchral usages of the Pagan Irish. From these we gather the names of some of the particular forms of burial, although certainly not the whole, as Dr. Petrie would have us infer, and many of those names too are, indeed, now sufficiently obscure to prevent us from positively determining the exact character of the monument mentioned.

The quotation from the "Dinnsenchus" gives us the following denominations :—

**Lonȝ**, translated the bed of Forann.

**Lect**, the monument (vague) of the Dagda.

**Wup**, the mound of Morrigan. This word has certainly other meanings, as a wall, a walled enclosure.

**Baic**, (untranslated) of Crimthann Nianar.

**Feit**, the grave of Fedelmidh. Several of these *ferts* are men-

tioned, but what the particular character of this mode of sepulture was, we are left in ignorance.

**Caill**, the stone carn of Conn of the Hundred Battles.

**Cumot**, translated the *commensurate* grave of Cairbre—a very undefined term indeed.

**Fulacht**, the fulacht of Fiacha. This word means a concealment, or burial; but is quite vague, sufficiently so to mean any sort of interment, either in a magnificent or an humble grave. In another passage we have **Jndae**, translated also *bed* of the Dagda.

**Da Cjc**, the two paps of Morrigan, (rather vague).

**Filt**, the grave of Boinn.

**Duma**, the mound of Tresc.

**Da Choc**, the two hillocks of Cirr and Cuirrell.

**Deirc**, the cave of Buailcc.

**Caercar**, the prison (vague) of Liath-Macha.

**Glen**, the glen of the Mata.

**Lia**, the pillar (?) of Buidi.

**Lecc**, the stone of Benn.

**Cairrel**, the stone enclosure (vague) of Aengus.

At the cemetery of Rath-Croghan we have only one kind of monument pointed out—the **duma**, or mound.

Here, we are informed by an old poet, were fifty of those dumas. Dr. Petrie says, that the graves at Croghan when examined contained only *unburned bones*.—*Round Towers*, pp. 100—104.

The “Senchas na Relec,” or “History of the Cemeteries,” mentions only the chief cemeteries (**príomh neplce**) of Ireland, *eight* in number. These were the burial-places only of the supreme monarchs and provincial kings of Ireland, Tuatha de Danann and Milesian—thus at Cruachan were buried many of these kings. Niall was buried at Ochain; Conaire at Fert-Conaire; a certain number of the Ulster kings at Tailtin, some of the Leinster kings at Oenach Ailbhe, and the Tuatha de Danann princes at Brugh.—*Id.* pp. 98, 99.

Dr. Petrie, who has a special object to attain in furtherance of his views in regard of the Round Towers, endeavours to show that the above enumeration of monuments, and of the *eight* places of royal interment, included *all* the forms and places of sepulture which had once prevailed and been used in Ireland, wherein distinguished persons had been interred, a conclusion of which a very little consideration must show the utter fallacy. There is not, indeed, a district in Ireland which does not contain a variety of sepulchral monuments, none of which are embraced within this limited category of eight; and there were other modes of sepulture, besides those enumerated in the catalogue (comprehensive as it certainly is) which I have above noted down. If we could only learn the precise signification of many of the terms given, they might possibly narrow the number of the forms of burial omitted, and perhaps even be found to in-

clude Round Tower interment, which it was Dr. Petrie's main object to show was excluded, because not known in heathen times. To sustain his position he should have proved, beyond any open for cavil or contradiction, that such terms, for instance, as long, imdae, mur, bairc, fert, cumot, fulacht, derc, carcar, caisel, could not possibly apply to tower burial, and that no other form of burial prevailed; for this at present we have only his assertion; also that no burial of distinguished individuals, priest, ollamh, king or chieftain, could have occurred in any other than one of the eight particular localities. But he has failed to do any such thing, and he must excuse me for thinking, that the question has therefore been still left as he found it.

It is indeed vain to attempt to exclude Round Tower sepulture from amongst the forms of our ancient Pagan burial. To evade it by the allegation, that bodies were allowed to remain, by the architects of these structures, *under the foundation stones*, has more of ingenuity than feasibility about it. And, even were it rational to admit that architects could thus leave the remains of the dead undisturbed beneath their foundation stones, is it not presuming rather much on our credulity to ask us to regard such prior interments as Christian rather than Pagan? Adopting the monstrous imagining that any builder could leave a fragile skeleton in the way of his superstructure, we might ask what evidence have we tendered to us that the site was certainly a Christian and not a Pagan burial-place, or that the skulls of the population of Ireland in the year of the Incarnation, one, or 500, were so thick and infrangible as bravely to withstand, for eighteen or nineteen centuries after, the enormously crushing pressure of the innumerable tons weight of pillar towers placed upon them.<sup>1</sup>

## GLEANINGS FROM COUNTRY CHURCH-YARDS.

### No. II.

NOTICE OF A SCULPTURED STONE IN THE OLD CHURCH OF ANNAGH,  
COUNTY OF KERRY.

BY RICHARD HITCHCOCK, ESQ.

THE ancient and now ruined church of Annagh is situate on the sea shore, in the parish of the same name, and at the foot of a lofty range of mountains. These circumstances, combined with the fact,

<sup>1</sup> Since inditing the foregoing I have seen an answer from Dr. Rowan to Mr. Cooke's observations, referred to above, in which

the former gentleman recedes a little from his original position. In his first commentary upon Mr. Casey's statement, he laid

that the grave-yard is a well-peopled one, being a very favourite burying-place with the peasantry for miles around, impress it with a sort of melancholy solitude, which I have frequently experienced when wandering amongst the tombs there. How much more solemn must the place appear on a still moonlight night, when nothing is heard save the mountain breeze, the noise of the sea, if the tide is in, or the screaming of the sea-gulls—whilst the pale moonlight glances through the crevices of the ruin! Annagh church is also interesting to me from the fact of its being in the neighbourhood of my birth-place and the home of my youth.

The stone which is the subject of the present notice, and of which I have introduced what I believe to be a pretty accurate engraving (see *Kerry Antiquities*, plate 1), lies inside against the south wall of the church. It is a block of coarse red sand-stone, the same material of which the church is built, and which the adjacent mountain range furnishes; and measures, in length, eighteen inches at one side, and fifteen inches at the other; in breadth, sixteen and a-half inches at one end, and fifteen and a-half inches at the other; and the greatest thickness is about seven inches. On the face of this stone is rudely sculptured, in bold relief, the figure of a man on horseback, holding in his right hand something like a sword or dagger. What the other hand holds, I cannot exactly say, as it, as well as the greater part of the sculpture, particularly the two heads, is evidently unfinished. The hand, however, seems to be extended at full length, and not holding the horse's bridle. I think the leading idea of the figure that of a warrior pointing forwards, as if to encourage his followers to action; this agrees with the posture of the horse, which seems to be in motion. A sort of saddle, or saddle-cloth, appears under the horseman, but I can see no trace of stirrups, though, as just mentioned, I do a little of a bridle and mouth-piece. The dress is of the frock shape, mitred or seamed from nearly the waist downwards. The resemblance between this equestrian figure and that on the seal of Strongbow, engraved in our *Transactions*, vol. i. p. 503, may be worth mentioning here, although the latter is turned the opposite way.

A friend, writing to me on the old figure in Annagh church, says:—"The people have a foolish legend, that if the stone were re-

it down as an axiom, that there is no recorded case of dust unreturned to dust for 2250 years, and that the *invariable* effect of the admission of air into ancient tombs is the disappearance of the remains of the deceased, and that, therefore, a conclusion against the antiquity of the Glenash interments is warranted.

Dr. Rowan now, influenced by Mr. Cooke's evidences, relaxes so far as to admit that animal remains, under certain circumstan-

ces, such as being placed in "preserving matter" and "exclusion from the influence of climate or of the elements," may be preserved, and I presume survive the admission of air, although he does not expressly say so. I trust that the facts which I have gleaned from unquestionable ancient interments, may induce him still further to modify his incredulity, and convince him that the position he has taken up is untenable.